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a kind of natural history of mind, to which philologists and historians furnish raw material. H. Paul's division of all sciences into two classes, those of law and those of history, is less metaphysical. There is in fact no agreement what Volks-psychology, which is now separating itself from anthropology and ethnology, as these did from natural history, really is. Wundt thinks it should occupy itself exclusively with the three topics of *speech, myth and customs*, and as such, supplement individual psychology. Custom is the germ of law and shows primitive directions of the will; myth is the expression of living contents as conditioned by feelings and instinct; and language is their form, their laws of union.

The Science of Folk-Lore, with tables of the spirit basis of Belief and Custom. R. C. TEMPLE. Folk-Lore Journal, September, 1886.

Folk-lore is defined as popular learning. The embodiment of popular ideas on all matters connected with man and his surroundings, or the popular explanation of observed facts. Its source is the instinct to account for such facts, and many customs have arisen therefrom. There is need of a standard manual showing just what kind of facts are wanted, and how they should be recorded and classified. The powers of imagination have been greatly overestimated. Its limits are conterminous with the bounds of human experience. Most of the customs of wild tribes, though coarse and strange, are sensible, and based on experience of what had stood them in greatest stead in the fight with disease and death. In conclusion, "demology" is suggested as a synonym of folk-lore, giving better derivative forms, and a folk-lore library and museum, a better classification of proverbs, index of literature, a unification of the several discordant plans for studying it that have been put forth, are desiderated. The table is well calculated to show how many beliefs and customs are due to beliefs in spirits of many kinds.

Note sur un Caractère Différentiel des Écritures. J. HERICOURT. Rev. Philos., May, 1887.

All movements of the hand from left to right are dextrogyric and those from right to left are sinistrogyric. Curves with their convexity upward are centripetal, with the convexity below centrifugal. These designations may be used to characterize all movements, and, as Delaunay has shown, individuals and special groups of movements are characterized by the predominance of one or another of these traits. So in writing, dextrogyric may reduce, suppress, or even replace sinistrogyric curves, and each may be more or less exaggerated. In returning curves it is the first movement of the hand that is significant. The psychological interpretation of peculiarities of script, judged by these rubrics, is that dextrogyric writers, who not only in general stretch out letters rapidly toward the right, the direction of writing, but suppress sinistrogyric qualities, indicate superior psychic qualities. This conclusion is confirmed by experiments on hypnotic subjects under the influence of suggestion, illustrations of which are appended.

De l'intoxication professionnelle des dégustateurs de vins et de liqueurs. DR. DONNET. An. Medico-Psychol. Jan., 1887.

As the symptoms lately grouped as tea-ism are sometimes produced both by drinking and tasting tea, so Dr. Donnet gives three cases of young men selected as tasters by the great dealers in wine